/158 cont./

764 554 The distribution of animals and drink is made according to the standing of the visitor. Those of high class should be given cattle, mules, or horses (already mature), and rum or brandy in abundance; the poor, goats and sheep, and drink in lesser quantity and quality. In some cases a piece of meat is distributed among them so that they can eat during the funeral gathering.

It is customary to retain a reserve of animals for the second burial, which in a certain way is a repetition of the first.

When the personal property of the dead man is not sufficient to maintain adequately the status of the clan group, his consanguineous relatives, headed and directed by the family head, start a collection which is obligatory in nature to gather together livestock and drink in order to sustain the prestige of the collectivity and that of the dead man in particular. This collection is repeated for the second burial.

764 Once all the livestock of the deceased has been distributed, the family orders the burial. If the death occurred outside the lands of his consanguineous relatives where the clan cemetery [492] is located, he is carried there, tied on a horse. All those attending the wake accompany the corpse, on horseback or on foot, drinking incessantly during the whole procession. The grave has been opened previously by a very close and dear relative of the dead man, usually /159/ a nephew, his sister's son, who feels honored with this responsibility. If he should [689] refuse to do it, it would imply the greatest offense to his group, but we found no such case of refusal to comply with this honorable duty. (The influence of the mission in Upper La Guajira has caused the Indians there to place the body in a crude coffin of wood of the pionillo, a leguminous tree which is very abundant in the region. In Lower La Guajira the body is wrapped in the fresh skin of one of the slaughtered animals, one or two /sic/, which preserves it from putrefaction for a longer time.)

In front of the open grave the funeral procession halts while the children related to the deceased, and later the adults, walk over it, with the idea that this will delay /the return of/ death.

/228 cont./

462 286 home, have not found a substitute and have to be made by the maternal relatives or by the wife.

Among the items that have survived we should include the blouses used by girls of prepubertal age.

The application of weaving by the women extends to the manufacture of some parts of the harness for horses, such as cinches, surcingles, saddle blankets, croup belts, etc., in the making of which they employ diverse techniques and both autochthonous methods and those introduced through acculturation.

While the manufacture of saddles, trappings, and accoutrements of horses is done by the men, the women make the adornments for them and the headstalls of the halters and blinkers, [492] [554] with the complicated system of knots and tassels which indicate the standing and wealth of the rider. /229/

Finally, it is strictly the women's task to make all the utensils used in weaving, from the most elementary type of loom made with two vertical sticks and used for making the classical Indian hammock /chinchorro/, to the most complicated, such as those used for weaving double-faced hammocks; and from the wooden bobbins to the vegetable colors and mordants used in dyeing the fabric or the thread.

462 Domestic work is also women's work, and it includes obtaining and preparing food and drink, and serving, storing, and preserving it, as well as killing small mammals and domestic birds, and cleaning and seasoning the intestines and other offal of cattle, sheep, and goats.

[296] Within the Guajiro dwelling the woman maintains cleanliness and order, and she is also held responsible for making, repairing, and washing the articles of clothing of her husband, her children, and herself.

The care of minor children occupies much of the Guajiro woman's time (Cf. Chap. II) as does their training, and it is exclusively the women's function to look after and instruct the girls during the traditional seclusion at puberty. Also, it is their responsibility to teach feminine tasks to their young female consanguineous relatives.

/230 cont./

462 We find that some of the feminine activities are carried out jointly with the man, as in agriculture in which the woman's part is to place the seed in a hole, which is made by the man with a sower's tool for this purpose (but not in the case of planting creeping plants and fruit trees); and to collect fruit when it is all ripe, or little by little as the fruit becomes ready. Besides these regular activities, the women collect wild edible fruits which constitute practically the only source of nourishment during the summer in some regions. They also collect some forest products that the whites buy from them, such as the divi-divi, which constitute a source of money income.

Transportation is an activity that traditionally has been done by the Guajiro woman. Before they raised pack animals, the women did such work themselves. Nowadays, it can be said that it is rare to find a home that does not have an animal, generally a burro, at their disposal, on which they can transport from place to place their small children and the provisions and utensils, etc., which they require. Nevertheless, we do still see some families who lack this means of transport and have to make use of feminine labor.

Ceramics also is an activity that is assigned to women. In the regions where raw materials are abundant and of good quality, the women of some families apply themselves to this craft, in which they reach quite a high standard of perfection; the technique is transmitted from generation to generation so that the craft becomes a traditional family occupation.

When the families of potters are forced to emigrate to urban centers, they carry there the raw material /231/ required for their work from its original source. With this they provide the family with domestic utensils and use the rest for barter with others.

The empirical knowledge of the magic and curative properties of plants is known, apart from the shaman, by some women who usually live in places where contact with whites is less frequent. They transmit such knowledge to their descendants, most frequently to the eldest daughter.

[65 cont.]
843 and very carefully wash it [in water]. Giving the woman this
845 water to drink will permit her to deliver the child immediately.

If a Guajiro father has to set off on a long journey on
751 horseback, leaving behind his newborn son, he must comply
854 with another custom of a magic nature, which requires him to
492 wrap the cinch of his horse about the child for a few minutes.
● If he fails to do this, the child will be very ill and complain pitifully during the time his father is absent. An equivalent form under the same circumstances is the father's customarily placing his foot on the newborn baby's chest for a brief moment. If this obligation is not complied with, either through forgetfulness or all will on the part of the father, the mother, or some close relative of the child, must find the father's old sandals and place them on the child's chest for a few moments in order to obtain the effect desired, which the ritual action if performed by the father would have accomplished.

751 We venture to attempt an explanation of the last two
854 phenomena as follows: The object that is sought in the fulfillment of these two traditional customs is to drive away from the child the presence of the wanurú or the evil spirit of sickness. The pressure exercised by the father's foot or, lacking this, [66] by
[753 the father's old sandals, symbolizes his presence in the child
826] precisely in the place where the spirits in order to attain their evil designs often lodge in the child's body, i.e., its chest, as we shall have occasion to see in the following chapter. This symbolic presence of the father prevents the spirits from approaching near the child to work it harm. Lastly, the custom of wrapping the cinch of [the harness of] the horse on which the father will be traveling around the body of the child is intimately linked
[825] with the belief of these natives that the horse has the power to frighten away the wanurú, or spirit of sickness, with its snorting; more simply this same protection is achieved by placing a horse's skull in a place near the houses. (Cf. "Amulets, Fetishes, Talismans." Also, in this case there is a substitution of the magic formula (using the cinch instead of the horse), a substitution that has exactly similar effects and the action of which could be based on one of the laws of magic established by Sir J. G. Frazer

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

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Our caravan makes a temporary halt

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Resting in the sparse shade of a divi-divi tree. My wife is stirring the pot. I am on the extreme right

312

A casimba, *or water-hole, dug by the Indians*

[FACING p. 48]

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

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Above left: *Youth playing a flute*

Above right: *Little girl with beads*

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Right: *Riders*

[Facing p. 64]

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

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Chief Mauana

Mauana's daughter, ceremonially painted, beside her mule

[493
531]

[Facing p. 80]

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC1

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Woman at work with warp set up for a man's sash

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The thin Indian dogs licked the last out of the pot

Below: *Indian chiefs, in ceremonial clothes, on their way to a* purchi

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●492

[Facing p. 81]

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

They were of black earthenware ornamented with figures. The women were making maize gruel. There, close to the green valleys, they ought to have been able to get any vegetables or roots they liked, yet they clung to their diet of maize and goat's meat. They had obviously put the pots on because they expected the men, and sure enough a couple of naked horsemen came galloping up, so at one with their horses that they looked like centaurs. The Guajiro Indians can be born on a horse in the literal sense, if their mothers have to be on a journey at the time. They look well on horseback, and even the old men rode well. The younger men were muscular and well-made, and more pleasing to our eye than the women.

The men had been out enjoying themselves. They had been hunting and their clan mark was painted in blue on their thighs. They must have done that to amuse themselves before they left, for normally both men and women have their clan marks tattooed.

We asked the men what they had hunted with, for they carried neither bows nor firearms, and also what they had hunted, for they did not seem to have got anything. They laughed and explained that they had had no luck, and showed us slings of plaited bast. They had been out after doves or rabbits, but had seen nothing. (The Creoles call the animal in question a rabbit, but its Latin name is *Sylvilagus cumanicus*.) They showed us the short throwing clubs with which they hunted this and made some practice throws. They were expert at hitting the target with both club and sling, but only at distances of twenty to thirty yards.

A youth showed us a whistle that he said would unfailingly entice a deer if you blew it—provided there was a deer nearby, as he hastened to add. Judging by the expression on the women's faces he was no famous hunter. A couple of men also arrived and we were able to think of doing business. We had no difficulty in buying what we wanted, provided we paid well. Prices were our great difficulty, yet these men were less spoiled than elsewhere in the peninsula. The Guajiro not only trafficked with the

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

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A dance partner

Indian girls in their tunics

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Women on a journey, well wrapped up against the sun

[Facing p. 97]

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

him that can give the alarm. For a long time he has to refrain from all association with his friends and keep away from feasts. In the end, if agreement on compensation is not reached with the dead man's family, he will have to leave the district for a period of years. This precaution is to protect the slayer from the spirit of the man he killed, which would look for him in his normal haunts and would not recognize him under the new conditions, but it is also a protection against the dead man's nearest relatives, who will thirst for vengeance as long as compensation has not been agreed and paid.

We mounted and rode away from our first burial feast. On the fringe of the area stood six Indians armed, some with guns, others with bows and arrows. Their task was to shoot after all departing guests in order to scare off any dangerous spirits that might be intending to keep them company. Here, a deputy-host presented us with a live heifer. Every guest was to have a present of an animal according to his rank. We also had the meat that had been distributed that morning. It was considered quite all right either to eat it or to take it to eat on the way home. Several others were doing as we and there was a long line of departing guests, the men on horseback, the women mostly on donkeys. We all kept together for quite a distance.

Spirits rose as the heat increased, for drink had been handed out along with the meat, the Indians believing, as did the Creoles, that spirits were the best protection against the dangers of the hot sun.

A young Indian rode up to us. He wore a cloak with a beautiful pattern and was mounted on a splendid mare, which showed that he was of well-to-do family. He was in a bad mood, however, having been forgotten in the distribution of parting gifts and had not been given even a sheep. For that reason he was highly incensed with his neglectful hosts, whom he obviously scarcely knew.

We rode past an old man on foot dragging a calf behind him. The old man was obviously sober, but he kept muttering imprecations to himself. He too had been forgotten.

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

known of his clan. The road across the hills was bad, and at times we had to dismount and walk. Now and again we met Indians; the well-to-do leading their riding-mules, the poor followed by half-naked women carrying loads. The men carried lots of arrows. The road was reputed unsafe. The leader of each such company received a little tobacco. We heard that they were all coming from the funeral, which evidently was one of importance and would last quite a while yet. Our companion, the rich Indian, said that he expected to reach the house of mourning in six days. He thought that we ought to go there too, but the place lay a good distance off our route and we had had our fill of Indian feasts for the time being.

Francisco had travelled with Father Crispin and knew the district. He advised us to halt for the night early in an Indian rancho ringed with a stout cactus palisade, where friendly people lived. We could have gone farther, and the Indians with us who were going to the funeral carried on, but then, according to Francisco, they would not have been welcome at the rancho. We never learned the ins and outs of the Indians' friendships and enmities.

At the rancho we bartered a piece of raw sugar against a sheep. Both our pack and riding animals were already tired. They had had far too little fodder and the water was salt. The Indians were up before cock-crow, as always, and we let them get the mules ready. If we could just get to Castilletes, they should have fodder and decent water: we needed provisions ourselves. But what about the sheep, asks the attentive reader. That went the same evening we bought it, our hosts partaking of it as heartily as our own people. It went, offal, guts and all. When nothing but the bones were left, these were split and the marrow sucked out. Then the women gathered up the remains for broth. That sheep cost the equivalent of fourpence-halfpenny. Our means were limited, but at such prices we could at least afford to feed our men. The difficulty was in getting hold of things to eat. The Indians know how to tighten their belts and are prepared to starve for a while, if need be, but they must have a blow-out now and again.

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

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Bowman
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Below: *Mule caravan near the Indian border*

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[facing p. 160]

8:Armstrong & Métraux E-4 (no date) 1948
SC13 Goajiro SC13

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PLATE 72.—Goajiro Indians. (Courtesy American Museum of Natural History.)

[facing p. 380]